

ARIZONA STATE TEACHERS COLLEGE AT FLAGSTAFF

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648 boundary in 1882 the Government took no active interest in the Havasupai. In 1882 a government farmer was sent to instruct them in better methods of farming and the use of metal implements.

439 For many years the Havasupai have carried on an inter-tribal trade with the Navaho and Hopi, obtaining blankets, wool, and silver work in exchange for dressed skins, and agricultural products. The Hualapai on the west trade many of their raw deer hides to the Havasupai in exchange for the Navaho and Hopi goods in addition to fruit and vegetables.

ECONOMICS

262 The present Havasupai food supply is based principally on agricultural products and meat. Corn, beans, and squash are the staples, supplemented by onions, tomatoes, melons, and other garden vegetables. Beans are of two kinds, navy and pinto—the latter a red spotted bean. The fruit crops are peaches, nectarines, apricots, and figs.

[175] Peaches are said to have been introduced by John D. Lee, a Mormon, who lived as a fugitive among these people for several years following 1867. Meat in the early days was obtained by hunting, but today most [177] of it is from their herds of range cattle. ● 233

592 The economic unit is the household, usually consisting of parents, children, and unattached close relatives. These small groups are closely bound into large ones by blood ties. This grouping is based on or at least correlated with the inheritance of land on the one hand and the temporary matrilineal residences on the other. Sometimes several [522] generations of these people live close together and work together, but each married couple and the progeny are regarded as a distinct [597] unit. Some young couples build a home soon after they marry, but it is customary for them to live with the wife's parents until they have a home of their own. [691]

428 Property descends through the male line. If a man dies his effects do not descend to his wife but to his sons. The sons may hold land or stock undivided for years until they have families of their own whose diverse interests make division necessary. The widow and unmarried daughters do share in the use of the land; but they cannot [768] lay claim to it, since the widow's relatives and the daughter's children never inherit it from them. If a widow hastily re-marries, her "use" interest is lost, reverting to the other heirs. Should there be no direct heirs, the property goes to the dead man's brothers or their male descendants.

423 When not living out of the canyon in the winter, the Indians live in a section of the canyon not much more than a mile in length. Ownership of the arable land is communal. Every family has a piece of land, which is recognized as belonging to it by the rest of the tribe. By established custom the land is inherited and may be sold to a fellow tribesman. One peculiar condition that caused some trouble in the past was the ownership by one Havasupai of fruit trees growing on the lands in possession of another, brought about, it was reported, by certain complications in inheritance.

422 A short distance above Supai village Walapai Canyon branches off to the west. In the upper end is grazed a herd of individually owned cattle. The men visit the herd occasionally to bring in a beef to the [422] settlement. The meat of the animal is sold or traded and is eaten in 25] a day or two, there being no means of keeping meat other than as jerky.

Horses and cattle are owned and herded by the men alone. The men are also the owners of the house and land on which it stands. Property, such as a man's tools, buckskins, weapons, saddle, and perhaps a charm and a mask; a woman's field tools, baskets, cooking uten-